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the most thorough of all the numerous monographs on this subject. It is more extensive than previous ones in that it deals with every aspect of the subject, and is more exhaustive in that its positions are supported by a wide study and careful citation of original sources. In addition to the constant use of direct citations, an appendix contains the essential portions of 118 church and school ordinances of the Reformation and counter-Reformation periods, and one chapter is devoted to a brief statement of the life and works of more than four hundred educators of that period. This latter chapter is one of the best evidences of the historical thoroughness and value of the work, irrespective of its conclusions as a whole. The sections which deal directly with the influences of the Reformation on education are necessarily somewhat controversial in character, and combat the view, somewhat popular in recent times, that the Reformers were hostile to education and exerted an influence detrimental to it. While it is true that the Reformation checked the growth of Humanism in Germany, and that the influence of the Reformers was hostile to existing educational institutions and that the beneficial influence of the Reformation principles had little immediate effect on educational practices, yet the distinction is to be made, as is clearly done by Dr. Mertz, between the attitude of the Reformers toward existing educational institutions and practices and that toward education in general, as also must be made between the attitude of the leading Reformers and that of many of their fanatical followers. Several sections of the treatise are of a descriptive character, treating in the same thorough manner of the educational institutions, methods, materials of the teachers, life of the pupils, etc. Whether our attention is directed to the collection and presentation of source-material, to the exposition of the general position and influence of the Reformers, or to the purely descriptive parts, the work commands the appreciation and commendation of the student of the period, whether from the religious, educational, or general historical approach.

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Katechismus der Religionsphilosophie. Von Professor Dr. George Runze. (Leipzig; Weber, 1901; pp. x + 324; M. 4.) Aside from introduction and general presuppositions, this work is divided into four parts: theories of the origin of religion, or objective religious problems; theories of the essence of religion, or the subjective religious problems; the

religious-philosophic *Urtheilsbildung*; religion in history and the law of its development. In the first, the author enumerates twelve different genetic theories, without making his own position very clear. One looks in vain for a discussion of the *truth* of religion; but it is just the two-fold task of the philosophy of religion to present the phenomenology and to establish the truth of religion—the former by the formation of an existential judgment, the latter by the value-judgment or spiritual judgment. Indeed, the former, which is rather the task of the *science* of religion, is but preliminary to the latter, which is concerned fundamentally with the essence and truth of religion. But the author has devoted his work mainly to the phenomenology of religion. But the critic must bear in mind that the author is writing a catechism or text-book. His purpose accordingly is orientation and comprehensive survey, rather than indication of a standpoint of his own or an independent contribution to the subject. Along many of the paths he has traveled it is manifest that Max Müller and Otto Pfleiderer have been his guides.—GEORGE B. FOSTER.

The Immortal Life; Belief in it Warranted on Rational Grounds.

By Rev. Lucius Q. Curtis, A. M. (New York: Knickerbocker Press; pp. xiv + 280; privately printed.) Our author hopes to reach his conclusion "on purely rational grounds," and to show that immortality is the natural outcome of a rationally ordered universe. He presents his argument first inductively, and then teleologically, beginning with a groundwork of fact, and following this up with a defense of his conclusion. Man, by virtue of being a responsible power, belongs to a spiritual kingdom, above the animal, and above nature. The functions of man's nature are correlated to invisible realities, and to ends that are subjective. The spiritual is the true part of us. He here follows out Lotze's argument that "the capacity of being conscious of the Infinite is the distinguishing characteristic of the human mind." As interpreters of reason in creation we show our similarity to the rational intelligence there revealed. Still more is this true of our æsthetic and ethical natures. In Christ was a divine manifestation superior to that in nature, a revelation of the fact that the true life of man is one with the life of God. If this ethical and religious nature, which is the interpretation of our life, can come to an end, then the law of our life is nullified. In defending this conclusion teleologically, in the concluding chapters, our author endeavors to show, as against Huxley and Mill, that the cosmic forces do not operate as the enemies of